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will adopt as their rule of action the motto in doggerel Latin, which M. Mabru would have "engraved in indelible letters, and by special engravers, over the doors of all seminaries, small and large, and as obligatory upon all Levites" ;—

" O vos qui cum Jesu itis
Non ite cum Jesuitis."

4. — *La Vie de Village en Angleterre ; ou, Souvenirs d'un Exilé.*
Par l'Auteur de l'Étude sur Channing. Paris: Didier et Cie. 1862.
12mo. pp. vi. and 352.

IF the scenes and events brought before us in "Village Life in England" are, as the writer intimates, part of a true history of his own experience, there is certainly some want of delicacy in publishing them. It is not in good taste for an author to make us acquainted with his own love-passages, when his ostensible purpose is, not to write an autobiography, but to describe scenery, manners, and customs. Apart from this violation of good taste, the "recollections" of the French Exile are very interesting ; all the more so, that they are natural, simple, and without exaggeration for the sake of effect. They take up many of the customs which are illustrated in the *Pickwick Papers*, but are very far from caricaturing any of these. The Frenchman is a lover of English life and Englishmen, and by no means shares the prejudice of his nation against perfidious Albion, while he still retains a patriotic preference for his native soil. With the exception of short visits to the cities of London and Winchester, which enabled him to examine the Ragged Schools, the Blind Asylum, the Mechanics' Institute, and the Society for Book Distribution, his whole description of England is confined to an account of Kingsford and Lynmore, a small village and a large village, their inhabitants, high and low, rich and poor, their homes, their sports, their industry, and their worship. The author takes us to meetings of vestrymen and meetings of magistrates ; to the dinners of the aristocracy and to the alehouse gatherings ; to the Sunday schools, the week-day schools, the schools of the gentry and of the peasants ; to the "clubs," medical, commercial, social, and philanthropic ; to a cricket-match, a cattle-show, and a "lecture," which seems to have been to him a very novel idea ; interspersing in these special narratives bits of scenery and personal portraits. In the Rev. Mr. Norris he shows us the type of an English Broad-Church divine, sympathizing with every movement of freedom, — a man of large and generous culture. He does not hesitate to declare his admiration of the English aristocracy, and to express his belief that some

such class is necessary to the health of the social state. At the same time, he prefers that the peasant should own a patch of land, which he may cultivate with good heart, rather than be always the tenant even of a merciful landlord. His ideal of a true system is one which shall combine the excellences of the French and the English.

The most remarkable institution mentioned in the volume is the Hants and Wilts Educational Society, founded in 1853, the object of which is to aid literary and scientific institutions, libraries and reading circles, to circulate books, to establish evening classes and schools, and to sustain courses of free public lectures. This society has already taken large proportions, and has been successful beyond the most sanguine hopes of its projectors.

5. — *La Vie dans le Nouveau-Monde.* Par XAVIER EYMA. Paris : Poulet-Malassis. 1862. 12mo. pp. 355.

WHEN will the reservoir of stories, legends, recollections, and impressions of American life and manners, upon which M. Xavier Eyma has been drawing for the last nine years, be finally exhausted? In 1853, he began the series with an account of the "Women of the New World"; and the issue which now comes under our notice completes the dozen, though it by no means closes the list, of his American reminiscences. He has given two goodly octavos to a solid criticism and description of American "men and institutions"; two more octavos to a history of the States and Territories; one volume to the "Black-Skins," in which he sketches with admirable fidelity the peculiarities and the iniquities of slave life in the South; and one volume to the "Red-Skins," in which he shows the Indian tribes as they are. Besides these, he has told of the islands of the West Indies, of their corsairs and buccaneers, and of the social life of the various classes in America, native and immigrant, and has devoted one amusing volume to "American Eccentricities." In such a mass of material there must of course be repetition; nor are any of the views especially profound. M. Eyma is in no sense a philosopher. He loves story-telling better than disquisition, and arranges his materials rather for romantic effect than for scientific accuracy. His reflection and prophecy are incidental rather than essential, even in the gravest of his works.

In this new collection there are five chapters. He first illustrates the crimes of Southern society by a story of New Orleans, half tragic, half comic; the scene of the second narrative is in Cuba, in the neighborhood of Havana, and around a tale of blood are grouped very pleasant sketches of the plantation life of that rich island and the manners